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**—Matter shall reveal the Spirit's face.**

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**All the articles in this issue, except the Information Letter, are extracts from the writings or talks of Sri Aurobindo and the Mother.**

# CERTITUDES

In the deep there is a greater deep, in the heights a greater height. Sooner shall man arrive at the borders of infinity than at the fullness of his own being. For that being is infinity, is God.

I aspire to infinite force, infinite knowledge, infinite bliss. Can I attain it? Yes, but the nature of infinity is that it has no end. Say not therefore that I attain it. I become it. Only so can man attain God by becoming God.

But before attaining he can enter into relations with Him. To enter into relations with God is Yoga, the supreme object and the noblest utility. There are relations within the compass of the humanity we have developed. These are called prayer, worship, adoration, sacrifice, thought, faith, science, philosophy. There are other relations beyond our developed capacity, but within the compass of the humanity we have yet to develop. Those are the relations that are attained by the various practices we usually call Yoga.

We may not know Him as God, we may know Him as Nature, our Higher Self, Infinity, some ineffable Goal. It was so that Buddha approached Him; so approaches Him the rigid Adwaitin. He is accessible even to the Atheist. To the materialist He disguises Himself in matter. For the Nihilist He waits ambushed in the bosom of Annihilation.

*Ye yathā mām prapadyante tānstathaiva bhajāmyaham.*

SRI AUROBINDO

(*The Hour of God*, Cent. Ed. Vol. 17, p. 2)

**... the mighty yearning ...**
**That asks a perfect life on earth for men**

(*Savitri*, p. 369)

# The Mother on Sri Aurobindo

In the eternity of becoming each Avatar is only the announcer, the forerunner of a more perfect future realisation.

And yet men have always the tendency to deify the Avatar of the past in opposition to the Avatar of the future.

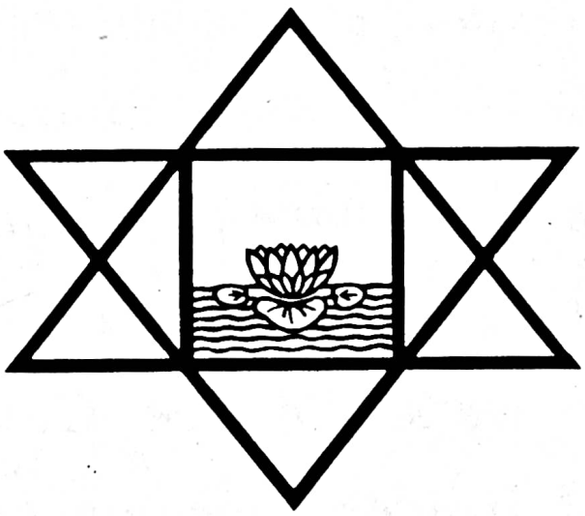
Now again Sri Aurobindo has come announcing to the world the realisation of tomorrow; and again his message meets with the same opposition as of all those who preceded him.

But tomorrow will prove the truth of what he revealed and his work will be done.

21.2.59

**... every symbol was a reality**
**And brought the Presence which had given it life.**

(*Savitri*, p. 525)



The descending triangle represents Sat-Chit-Ananda.

The ascending triangle represents the aspiring answer from matter under the form of life, light and love.

The junction of both - the central square - is the perfect manifestation having at its centre the Avatar of the Supreme - the lotus.

The water - inside the square - represents the multiplicity, the creation.

# INVOCATION

*O our Mother, O Soul of India, Mother who hast never forsaken thy children even in the days of darkest depression, even when they turned away from thy voice, served other Masters and denied thee, now when they have arisen and the light is on thy face in this dawn of thy liberation, in this great hour we salute thee. Guide us so that the horizon of freedom opening before us may be also a horizon of true greatness and of thy true life in the community of the nations. Guide us so that we may be always on the side of great ideals and show to men thy true visage, as a leader in the ways of the spirit and a friend and helper of all the peoples.*

August 15, 1947 THE MOTHER

(*The Mother on India*, Ed. 1963)

**The luminous heart of the Unknown is she,**
**A power of silence in the depths of God;**
**She is the Force, the inevitable Word,**
**The magnet of our difficult ascent....**

**Sri Aurobindo**

(*Savitri*, p. 314)

All developed mental men, those who get beyond the average, have in one way or other or at least at certain times and for certain purposes to separate the two parts of the mind, the active part which is a factory of thoughts and the quiet masterful part which is at once a Witness and a Will, observing them, judging, rejecting, eliminating, accepting, ordering corrections and changes, the Master in the House of Mind, capable of self-empire, *sāmrājya*.

The Yogi goes still farther; he is not only a master there, but even while in mind in a way, he gets out of it as it were, and stands above or quite back from it and free. For him the image of the factory of thoughts is no longer quite valid; for he sees that thoughts come from outside, from the universal Mind or universal Nature, sometimes formed and distinct, sometimes unformed and then they are given shape somewhere in us. The principle business of our mind is either a response of acceptance or a refusal to these thought-waves (as also vital waves, subtle physical energy waves) or this giving a personal-mental form to thought-stuff (or vital movements) from the environing Nature-Force. It was my great debt to Lele that he showed me this. "Sit in meditation," he said, "but do not think, look only at your mind; you will see thoughts *coming into* it; before they can enter throw these away from your mind till your mind is capable of entire silence." I had never

heard before of thoughts coming visibly into the mind from outside, but I did not think either of questioning the truth or the possibility, I simply sat down and did it. In a moment my mind became silent as a windless air on a high mountain summit and then I saw one thought and then another coming in a concrete way from outside; I flung them away before they could enter and take hold of the brain and in three days I was free. From that moment, in principle, the mental being in me became a free Intelligence, a universal Mind, not limited to the narrow circle of personal thought as a labourer in a thought factory, but a receiver of knowledge from all the hundred realms of being and free to choose what it willed in this vast sight-empire and thought-empire. I mention this only to emphasise that the possibilities of the mental being are not limited and that it can be the free Witness and Master in its own house. It is not to say that everybody can do it in the way I did it and with the same rapidity of the decisive movement (for, of course, the latter fullest developments of this new untrammelled mental power took time, many years) but a progressive freedom and mastery of one's mind is perfectly within the possibilities of anyone who has the faith and the will to undertake it.

August 5, 1932 SRI AUROBINDO

(*On Himself*, Cent. Ed. Vol. 26, pp. 83-84)

# CAUSE OF FEAR

**Why does one feel afraid ?**

I suppose it is because one is egoistic.

There are three reasons. First, an excessive concern about one's security. Next, what one does not know always gives an uneasy feeling which is translated in the consciousness by fear. And above all, one doesn't have the habit of a spontaneous trust in the Divine. If you push things sufficiently far, that is the true reason. There are people who do not even know that That exists, but one could tell them in other words, "You have no faith in your destiny" or "You know nothing about Grace" — anything whatever, you may put it as you like, but the root of the matter is a lack of trust. If one always had the feeling that it is the best that happens in all circumstances, one would not be afraid.

The first movement of fear comes automatically. There was a great scientist who was also a great psychologist (I don't remember his name now); he had developed his inner consciousness but wanted to test it. So he undertook an experiment. He wanted to know if, by means of consciousness, one could control the reflex actions of the body (probably he didn't go far enough to be able to do it, for it can be done; but in any case, for him it was still impossible). Well, he went to the zoological garden, to the place where snakes were kept in a glass cage. There was a particularly ag-

gressive cobra there; when it was not asleep, it was almost always in a fury, for through the glass it could see people and that irritated it terribly. Our scientist went and stood in front of the cage. He knew very well that it was made in such a way that the snake could never break the glass and that he ran no risk of being attacked. So from there he began to excite the snake by shouts and gestures. The cobra, furious, hurled itself against the glass, and every time it did so the scientist closed his eyes! Our psychologist told himself, "But look here, I know that this snake cannot pass through, why do I close my eyes?" Well, one must recognise that it is difficult to conquer the reaction. It is a sense of protection, and if one feels that one cannot protect oneself, one is afraid. But the movement of fear which is expressed by the eyes fluttering is not a mental or a vital fear: it is a fear in the cells of the body; for it has not been impressed upon them that there is no danger and they do not know how to resist. It is because one has not done yoga, you see. With yoga one can watch with open eyes, one would not close them; but one would not close them because one calls upon something else, and that "something else" is the sense of the divine Presence in oneself which is stronger than everything.

This is the only thing that can cure you of your fear.

THE MOTHER

(*Questions and Answers* 1950-51, pp. 189-190)

# POWER OF RIGHT ATTITUDE

**Is it really the best that always happens ?....**

It is clear that all that has happened had to happen: it could not be otherwise — by the universal determinism it had to happen. But we can say so only after it has happened, not before. For the problem of the very best that can happen is an individual problem, whether the individual be a nation or a single human being; and all depends upon the personal attitude. If, in the presence of circumstances that are about to take place, you can take the highest attitude possible — that is, if you put your consciousness in contact with the highest consciousness within reach, you can be absolutely sure that in that case it is the best that can happen to you. But as soon as you fall from this consciousness into a lower state, then it is evidently not the best that can happen, for the simple reason that you are not in your very best consciousness.... I even go so far as to affirm that in the zone of immediate influence of each one, the right attitude not only has the power to turn every circumstance to advantage but can change the very circumstance itself. For instance, when a man comes to kill you, if you remain in the ordinary consciousness and get frightened out of your

wits, he will most probably succeed in doing what he came for; if you rise a little higher and though full of fear call for the divine help, he may just miss you, doing you a slight injury; if, however, you have the right attitude and the full consciousness of the divine presence everywhere around you, he will not be able to lift even a finger against you.

This truth is just the key to the whole problem of transformation. Always keep in touch with the divine presence, try to bring it down — and the very best will always take place. Of course, the world will not change at once, but it will go forward as rapidly as it possibly can. Do not forget that this is so only if you keep on the straight road of Yoga, and not if you deviate and lose your way and wander about capriciously or helplessly as though in a virgin forest.

If each of you did your utmost, then there would be the right collaboration and the result would be so much the quicker. I have had innumerable examples of the power of right attitude. I have seen crowds saved from catastrophes by one single person keeping the right attitude. But it must be an attitude that does not remain somewhere very high and leaves the body to its usual reactions. If you remain high up like that, saying, "Let God's will be done", you may get killed

all the same. For your body may be quite undivine, shivering with fear: the thing is to hold the true consciousness in the body itself and not have the least fear and be full of the divine peace. Then indeed there is no danger. Not only can attacks of men be warded off, but beasts also and even the elements can be affected. I can give you a little example. You remember the night of the great cyclone, when there was a tremendous noise and splash of rain all about the place. I thought I would go to Sri Aurobindo's room and help him shut the windows. I just opened his door and found him sitting quietly at his desk, writing. There was such a solid peace in the room that nobody would have dreamed that a cyclone was raging outside. All the windows were wide open, not a drop of rain was coming inside.

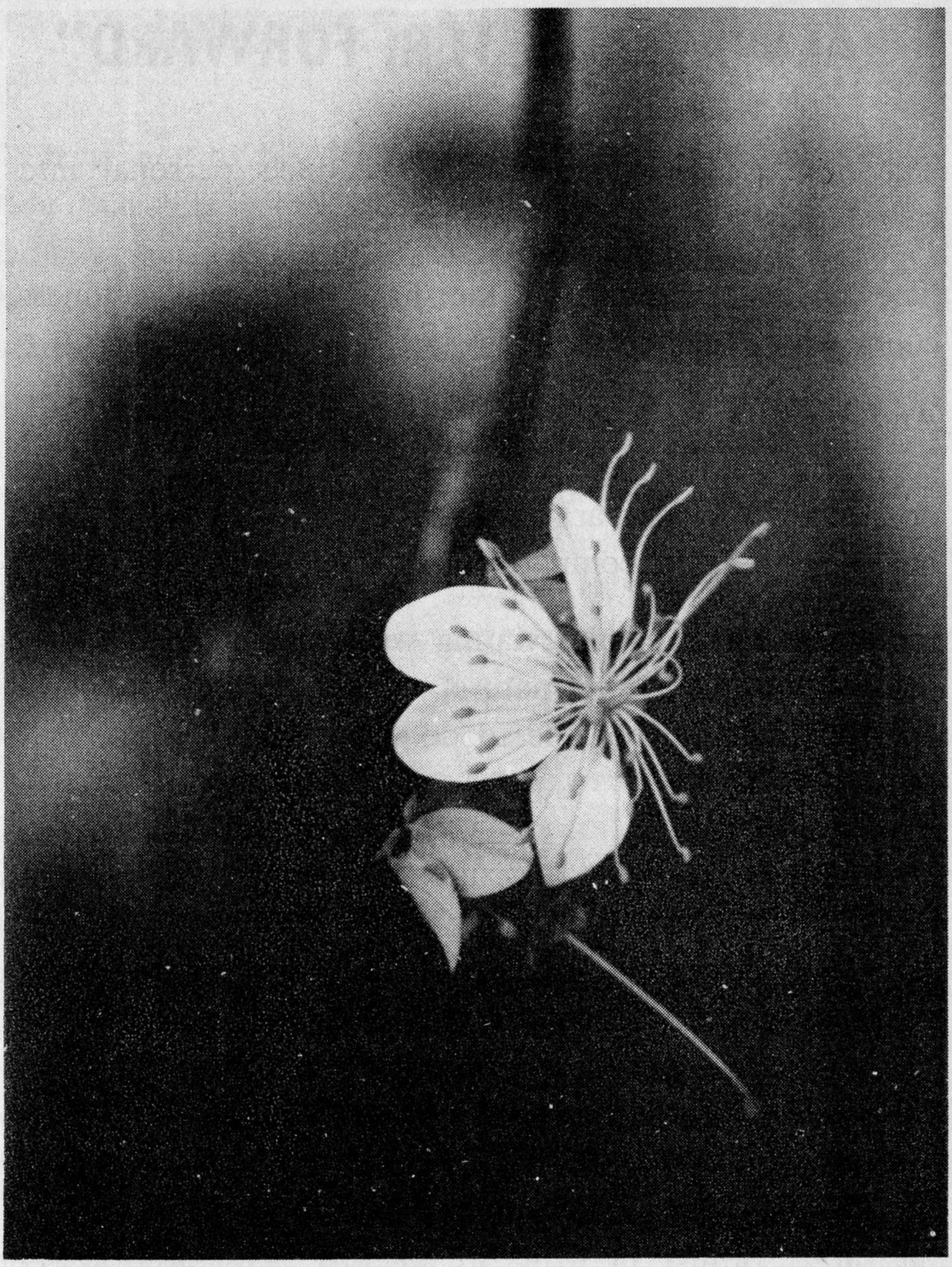
THE MOTHER

(*Words of the Mother*, III Series, 1966 Ed., pp. 33-35)

**Let nothing short of Perfection be your ideal in work and you are sure to become a true instrument of the Divine.**

**The Mother**

(*Bulletin*, August 1962, p. 63)



## WORK OF THE ENLIGHTENED MIND

It is very powerful for leading the being to the Divine and can be very useful for progress.

Botanical name: Crataeva nurvala Common name: Caper tree
(Showy clusters of cream-white to yellow flowers)

# "ALWAYS BETTER, FORWARD"

The first condition is not to have one's personal interest as the goal.

The qualities needed in the first place are boldness, courage and perseverance.

And then to be conscious that one knows nothing in comparison to what one has to know, that one can do nothing in comparison to what one has to do, that one is nothing in comparison to what one has to be.

One must have an undeviating will to achieve what one has not in one's own nature, to know what one does not know yet, to be able to do what one is not able to do as yet.

One must constantly progress in light and peace that comes from the absence of personal desire.

One could take as a programme:
"Always better, forward."

And to have only one goal: to know the Divine to be able to manifest Him.

Persevere, and what you cannot do today you will be able to do tomorrow.

January 11, 1972 THE MOTHER

(*Bulletin*, November 1972, pp. 39-41)

# LIFE HAS A PURPOSE

It is not to be denied, no spiritual experience will deny that this is an un-ideal and unsatisfactory world, strongly marked with the stamp of inadequacy, suffering, evil. Indeed this perception is in a way the starting-point of the spiritual urge — except for the few to whom the greater experience comes spontaneously without being forced to it by the strong or overwhelming, the afflicting and detaching sense of the Shadow overhanging the whole range of this manifested existence. But still the question remains whether this is indeed, as is contended, the essential character of all manifestation or so long at least as there is a physical world it must be of this nature, so that the desire of birth, the will to manifest or create has to be regarded as the original sin and withdrawal from birth or manifestation as the sole possible way of salvation. For those who perceive it so or with some kindred look — and these have been the majority — there are well-known ways of issue, a straight-cut to spiritual deliverance. But equally it may not be so but only seem so to our ignorance or to a partial knowledge — the imperfection, the evil, the suffering may be a besetting circumstance or a dolorous passage, but not the very condition of manifestation, not the very essence of birth in Nature. And if so, the highest wisdom will lie not in escape, but in the urge towards a victory here, in a consenting association with the Will behind the world, in a discovery of the spiritual gate to perfection which will be

at the same time an opening for the entire descent of the Divine Light, Knowledge, Power, Beatitude.

All spiritual experience affirms that there is a Permanent above the transience of this manifested world we live in and this limited consciousness in whose narrow borders we grope and struggle and that its characters are infinity, self-existence, freedom, absolute Light, absolute Beatitude. Is there then an unbridgeable gulf between that which is beyond and that which is here or are they two perpetual opposites and only by leaving this adventure in Time behind, by overleaping the gulf can men reach the Eternal? That is what seems to be at the end of one line of experience which has been followed to its rigorous conclusion by Buddhism and a little less rigorously by a certain type of Monistic spirituality which admits some connection of the world with the Divine, but still opposes them in the last resort to each other as truth and illusion. But there is also this other and indubitable experience that the Divine is here in everything as well as above and behind everything, that all is in That and is That when we go back from its appearance to its Reality. It is a significant and illumining fact that the Knower of Brahman even moving and acting in this world, even bearing all its shocks, can live in some absolute peace, light and beatitude of the Divine. There is then here something other than that mere trenchant opposition — there is a mystery, a problem which one would think must admit of some less desperate solution. This spiritual possibility points beyond itself and brings a ray

of hope into the darkness of our fallen existence.

And at once a first question arises — is this world an unchanging succession of the same phenomena always or is there in it an evolutionary urge, an evolutionary fact, a ladder of ascension somewhere from an original apparent Inconscience to a more and more developed consciousness, from each development still ascending, emerging on highest heights not yet within our normal reach? If so, what is the sense, the fundamental principle, the logical issue of that progression? Everything seems to point to such a progression as a fact — to a spiritual and not merely a physical evolution. Here too there is a justifying line of spiritual experience in which we discover that the Inconscient from which all starts is apparent only, for in it there is an involved Consciousness with endless possibilities, a consciousness not limited but cosmic and infinite, a concealed and self-imprisoned Divine, imprisoned in Matter but with every potentiality held in its secret depths. Out of this apparent Inconscience each potentiality is revealed in its turn, first organised Matter concealing the indwelling Spirit, then Life emerging in the plant and associated in the animal with a growing Mind, then Mind itself evolved and organised in Man. This evolution, this spiritual progression — does it stop short here in the imperfect mental being called Man? Or is the secret of it simply a succession of rebirths whose only purpose of issue is to labour towards the point at which it can learn its own futility, renounce itself and take its leap into some original unborn Existence or Non-Existence?

There is at least the possibility, there comes at a certain point the certitude, that there is a far greater consciousness than what we call Mind, and that by ascending the ladder still farther we can find a point at which the hold of the material Inconscience, the vital and mental Ignorance ceases; a principle of consciousness becomes capable of manifestation which liberates not partially, not imperfectly, but radically and wholly this imprisoned Divine. In this vision each stage of evolution appears as due to the descent of a higher and higher Power of consciousness, raising the terrestrial level, creating a new stratum, but the highest yet remain to descend and it is by their descent that the riddle of terrestrial existence will receive its solution and not only the soul but Nature herself find here deliverance. This is the Truth which has been seen in flashes, in more and more entirety of its terms by the line of seers whom the Tantra would call the hero-seekers and the divine-seekers and which may now be nearing the point of readiness for its full revelation and experience. Then whatever be the heavy weight of strife and suffering and darkness in the world, yet if there is this as its high result awaiting us, all that has gone before may not be counted too great a price by the strong and adventurous for the glory that is to come. At any rate the shadow lifts; there is a Divine Light that leans over the world and is not only a far-off incommunicable Lustre.

It is true that the problem still remains why all this that yet is should have been necessary — these crude

beginnings, this long and stormy passage — why should the heavy and tedious price be demanded, why should evil and suffering ever have been there. For to the how of the fall into the Ignorance as opposed to the why, the effective cause, there is a substantial agreement in all spiritual experience. It is the division, the separation, the principle of isolation from the Permanent and One that brought it about; it is because the ego set up for itself in the world emphasising its own desire and self-affirmation in preference to its unity with the Divine and its oneness with all; it is because instead of the one supreme Force, Wisdom, Light determining the harmony of all forces each Idea, Force, Form of things was allowed to work itself out as far as it could in the mass of infinite possibilities by its separate will and inevitably in the end by conflict with others. Division, ego, the imperfect consciousness and groping and struggle of a separate self-affirmation are the efficient cause of the suffering and ignorance of this world. Once consciousnesses separated from the one consciousness, they fell inevitably into Ignorance and the last result of Ignorance was Inconscience; from a dark immense Inconscient this material world arises and out of it a soul that by evolution is struggling into consciousness, attracted towards the hidden Light, ascending but still blindly towards the lost Divinity from which it came.

But why should this have happened at all? One common way of putting the question and answering it ought to be eliminated from the first, — the human way and its ethical revolt and reprobation, its emotional out-

cry. For it is not, as some religions suppose, a supra-cosmic, arbitrary, personal Deity himself altogether uninvolved in the fall who has imposed evil and suffering on creatures made capriciously by his fiat. The Divine we know is an Infinite Being in whose infinite manifestation these things have come — it is the Divine itself that is here, behind us, pervading the manifestation, supporting the world with its oneness; it is the Divine that is in us upholding itself the burden of the fall and its dark consequence. If above It stands for ever in its perfect Light, Bliss and Peace, It is also here; its Light, Bliss and Peace are secretly here supporting all; in ourselves there is a spirit, a central presence greater than the series of surface personalities which, like the supreme Divine itself, is not overborne by the fate they endure. If we find out this Divine within us, if we know ourselves as this spirit which is of one essence and being with the Divine, that is our gate of deliverance and in it we can remain ourselves even in the midst of this world's disharmonies, luminous, blissful and free. That much is the age-old testimony of spiritual experience.

But still what is the purpose and origin of the disharmony — why came this division and ego, this world of painful evolution? Why must evil and sorrow enter into the divine Good, Bliss and Peace? It is hard to answer to the human intelligence on its own level, for the consciousness to which the origin of this phenomenon belongs and to which it stands as it were automatically justified in a supra-intellectual knowledge, is a cos-

mic and not an individualised human intelligence; it sees in larger spaces, it has another vision and cognition, other terms of consciousness than human reason and feeling. To the human mind one might answer that while in itself the Infinite might be free from those perturbations, yet once manifestation began infinite possibility also began and among the infinite possibilities which it is the function of the universal manifestation to work out, the negation, the apparent effective negation — with all its consequences — of the Power, Light, Peace, Bliss was very evidently one. If it is asked why even if possible it should have been accepted, the answer nearest to the Cosmic Truth which the human intelligence can make is that in the relations or in the transition of the Divine in the Oneness to the Divine in the Many, this ominous possible became at a certain point an inevitable. For once it appears it acquires for the Soul descending into evolutionary manifestation an irresistable attraction which creates the inevitability — an attraction which in human terms on the terrestrial level might be interpreted as the call of the unknown, the joy of danger and difficulty and adventure, the will to attempt the impossible, to work out the incalculable, the will to create the new and the uncreated with one's own self and life as the material, the fascination of contradictories and their difficult harmonisation — these things translated into another supraphysical, superhuman consciousness, higher and wider than the mental, were the temptation that led to the fall. For to the original being of light on the verge of the descent the one thing unknown was the depths of the

abyss, the possibilities of the Divine in the Ignorance and Inconscience. On the other side from the Divine Oneness a vast acquiescence, compassionate, consenting, helpful, a supreme knowledge that this thing must be, that having appeared it must be worked out, that its appearance is in a certain sense part of an incalculable infinite wisdom, that if the plunge into Night was inevitable the emergence into a new unprecedented Day was also a certitude, and that only so could a certain manifestation of the Supreme Truth be affected — by a working out with its phenomenal opposites as the starting point of the evolution, as the condition laid down for a transforming emergence. In this acquiescence was embraced too the will of the great Sacrifice, the descent of the Divine itself into the Inconscience to take up the burden of the Ignorance and its consequences, to intervene as the Avatar and the Vibhuti walking between the double sign of the Cross and the Victory towards the fulfilment and deliverance. A too imaged rendering of the inexpressible Truth? But without images how to present to the intellect a mystery far beyond it? It is only when one has crossed the barrier of the limited intelligence and shared in the cosmic experience and the knowledge which sees things from identity that the supreme realities which lie behind these images — images corresponding to the terrestrial fact — assume their divine forms and are felt as simple, natural, implied in the essence of things. It is by entering into that greater consciousness alone that one can grasp the inevitability of its self-creation and its purpose.

This is indeed only the Truth of the manifestation as it presents itself to the consciousness when it stands on the border line between Eternity and the descent into Time where the relation between the One and the Many in the evolution is self-determined, a zone where all that is to be is implied but not yet in action. But the liberated consciousness can rise higher where the problem exists no longer and from there see it in the light of a supreme identity where all is predetermined in the automatic self-existent truth of things and self-justified to an absolute consciousness and wisdom and absolute Delight which is behind all creation and non-creation and the affirmation and negation are both seen with the eyes of the ineffable Reality that delivers and reconciles them. But that knowledge is not expressible to the human mind; its language of light is too undecipherable, the light itself too bright for a consciousness accustomed to the stress and obscurity of the cosmic riddle and entangled in it to follow the clue or to grasp its secret. In any case, it is only when we rise in the spirit beyond the zone of the darkness and the struggle that we enter into the full significance of it and there is a deliverance of the soul from its enigma. To rise to that height of liberation is the true way out and the only means of the indubitable knowledge.

But the liberation and transcendence need not necessarily impose a disappearance, a sheer dissolving out from the manifestation; it can prepare a liberation into action of the highest Knowledge and an intensity of Power that can transform the world and fulfil the evo-

lutionary urge. It is an ascent from which there is no longer a fall but a winged or self-sustained descent of light, force and Ananda.

It is what is inherent in force of being that manifests as becoming; but what the manifestation shall be, its terms, its balance of energies, its arrangement of principles depends on the consciousness which acts in the creative force, on the power of consciousness which Being delivers from itself for manifestation. It is in the nature of Being to be able to grade and vary its powers of consciousness and determine according to the grade and variation its world or its degree and scope of self-revelation. The manifested creation is limited by the power to which it belongs and sees and lives according to it and can only see more, live more powerfully, change its world by opening or moving towards or making descend a greater power of consciousness that was above it. This is what is happening in the evolution of consciousness in our world, a world of inanimate matter producing under the stress of this necessity a power of life, a power of mind which bring into it new forms of creation and still labouring to produce, to make descend into it some supramental power. It is further an operation of creative force which moves between two poles of consciousness. On one side there is a secret consciousness within and above which contains in it all potentialities — there eternally manifest, here awaiting delivery — of light, peace, power and bliss. On the other side there is another, outward on the surface and below, that starts from the apparent

opposite of unconsciousness, inertia, blind stress, possibility of suffering and grows by receiving into itself higher and higher powers which make it always recreate its manifestation in larger terms, each new creation of this kind bringing out something of the inner potentiality, making it more and more possible to bring down the Perfection that waits above. As long as the outward personality we call ourselves is centred in the lower powers of consciousness, the riddle of its own existence, its purpose, its necessity is to it an insoluble enigma; if something of the truth is at all conveyed to this outward mental man, he but imperfectly grasps it and perhaps misinterprets and misuses and mislives it. His true staff of walking is made more of a fire of faith than any ascertained and indubitable light of knowledge. It is only by rising toward a higher consciousness beyond the mental line and therefore superconscient now to him that he can emerge from his inability and his ignorance. His full liberation and enlightenment will come when he crosses the line into the light of a new superconscient existence. That is the transcendence which was the object of aspiration of the mystics and the spiritual seekers.

But in itself this would change nothing in the creation here, the evasion of a liberated soul from the world makes to that world no difference. But this crossing of the line if turned not only to an ascending but to a descending purpose would mean the transformation of the line from what it now is, a lid, a barrier, into a passage for the higher powers of consciousness of the

Being now above it. It would mean a new creation on earth, a bringing in of the ultimate powers which would reverse the conditions here, in as much as that would produce a creation raised into the full flood of spiritual and supramental light in place of one emerging into a half-light of mind out of a darkness of material inconscience. It is only in such a full flood of the realised spirit that the embodied being could know, in the sense of all that was involved in it, the meaning and temporary necessity of his descent into the darkness and its conditions and at the same time dissolve them by a luminous transmutation into a manifestation here of the revealed and no longer of the veiled and disguised or apparently deformed Divine.

SRI AUROBINDO

(*Letters on Yoga*, Cent. Ed. Vol. 22, pp. 24-32)

**The ascent to the divine Life is the human journey, the Work of works, the acceptable Sacrifice. This alone is man's real business in the world and the justification of his existence....**

**Sri Aurobindo**

(*The Life Divine*, Cent. Ed. Vol. 18, p. 42)